UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

British Appeasement of Japan: Its World Significance

I. Taraknath Das
II. J. Max Weis

Unemployment and Relief: The Problem in Human Assets and Liabilities - - - - - - - - - *Miriam Ziony*

A Bio-Social Interpretation of Religion - - - - - - - *Oswell G. Treadway*

The Study Table

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The Field

"The world is my country, to do good is my Religion."

A Modern Christian Martyr

Martin Niemoeller became "Hitler's personal prisoner" two years ago. The exact day of the beginning of his confinement in a Nazi concentration camp is unknown; it was sudden, yet not unforeseen; it was on or about June 30, 1937. After twenty-four months this modern Christian martyr is still alive, insisting in the face of the brutal and torturing confiners that as a servant of God and a patriotic German he has the right to dissent from the teachings of Der Fuehrer. This unheard-of conduct on the part of an "Aryan" Protestant has so infuriated Adolph Hitler that the National Socialist chieftain proclaimed publicly: "It is Niemoeller or I." Governments have genuflected and nations have given in without resistance, yet here one man has continued to shake his head in spite of what has been done to him physically. His fellow Christians in Germany and in other portions of the earth that remain civilized must pray that he has not suffered unbearable cruelty. To a man of Niemoeller's moral stature, the mental torment of imprisonment is soon absorbed in prayer and philosophy.

. . . In our own "modern" times the Church is threatened openly and one man has courage. Niemoeller says: "They laugh scornfully, 'At last we have got him' and arrest eight hundred more, but what is the result? Full churches, with praying congregations. It would be utter ingratitude to become bitter in the face of such facts."

Niemoeller was forty-seven years old on Jan. 14. The son of a clergyman and bound for the life of a German pastor, Niemoeller answered the call of the Vaterland early in the World War and by its end he was commander of a German submarine. A fine public speaker, outspoken, sometimes blunt, always strongly Christian in his patriotism, Niemoeller possessed an overwhelming mass appeal from the pulpit. In 1937 he made a bold attack upon the entire totalitarian system, which he held to be contrary to the teachings of Christ and the Christian attitude toward individual right. He was arrested and his money—102,000 reichsmarks, voluntary collections for the poor and the conduct of his parishes—was confiscated by the state. He was taken to the dreaded Moabit prison. His trial before the Pottsdam Appeals Court ended in acquittal. Der Fuehrer, who could stand dissent no longer, ordered him rearrested. He was tried again, but he had already served eight months prior to trial so he was about to be set free when he was re-arrested because "he was dangerous to the state." His re-arrests were obvious mockery of the authority of the judges. He has been held in concentration camps ever since, without new trial. In the last months even his physical condition has been kept a mystery.

His imprisonment is refreshing proof that when the Nazi ship crashes it will be on the rocks of individual courage and revolt against paganism.

New York Herald-Tribune.

UNITY

"He Hath Made of One All Nations of Men"

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MAN VERSUS THE STATE!

"And when they had brought them before the council, the high priest asked them, 'Did we not straitly command you, that ye should not teach in his name? And, behold, ye have filled Jerusalem with your doctrine.'

"Then Peter and the other apostles answered, and said, 'We ought to obey God rather than men.'"

The Acts of the Apostles 5:27-29.

"I do know that it is evil and base to do wrong and disobey the higher will, be it God's or man's. And so for the sake of evils which I know right well are evils, I will never fear, and never fly from things which are good. Therefore . . . if you should say to me, 'Socrates, for this once we will . . . set you free, but on this condition, that you spend your time no longer in this search and follow wisdom no more. If you are found doing it again, you will be put to death.' If, I repeat, you were to set me free on that condition, I would answer you: Men of Athens, I thank you and I am grateful to you, but I must obey God rather than you."

The Apology of Socrates.

HUMOR AND THE RELIGIOUS CONSCIOUSNESS

I believe my incarceration is an instance of God's holy sense of humor.

Martin Niemoeller.

There are almost as many interpretations of humor as there are philosophers—and most of these interpretations are pretty sombre affairs. At the heart of them all, however, seems to lie the idea of incongruity—that we laugh when we behold what is unexpected, inappropriate, unusual, ironical. This is what Niemoeller has in mind in his amazing thought of his imprisonment as an exercise of divine humor. "Here they laugh scornfully," he says, referring to the Nazis, "'at last we have got him,' and arrest eight hundred more. But what is the result? Full churches, with praying congregations." Hitler's violence against religion, in other words, is accomplishing just the opposite of what he desires and intends. *He* cannot be expected to see it, for "Der Fuehrer" is an utterly humorless man. When frustrated he does no thinking, least of all laughs, but flies into a fit of passion, and indulges the hysteria of sheer fanaticism. But Niemoeller sees it, and laughs quietly in his prison-cell. And God sees it, and patiently bides his time. For the law of the spirit is ever the same. "I am firmly convinced," says Niemoeller, "that all attempts to place obstacles in the way of the Holy Gospel must serve the sole purpose of increasing its impelling force." In the same way we may be convinced that all injustice, cruelty, persecution, force, and violence must in the end defeat themselves. This is the doom of Hitler, and of all the savagery now rampant in the world. If we had a sense of humor, a knowledge of history, the point of view of God, we would understand that we accomplish nothing against Hitler by threatening him, raising arms against him, least of all fighting him. All this is playing his game, to our own undoing. The real truth, the cosmic joke, is that Hitler is himself destroying himself. By his own methods, within his own frontier, among his own people, are being generated the forces that will overthrow him. "The stars in their courses," in other words, are still doing their work of eternal law. So why get excited, or frightened, or violent? Follow Niemoeller's advice—"Be of good cheer. Our Lord God is going forward, and confounding his enemies."

DANZIG?

We may be wrong—anybody may be wrong about anything in this crazy world!—but nonetheless it is our firm opinion that there is not going to be a war over Danzig. The reason is simple. Danzig isn't worth a war! It isn't worth a war, first of all, on the German side. The Nazis control Danzig as effectually today as they control Vienna or Prague. That wasn't true either of Vienna or Prague, when these two cities were the centers of war-scares. Vienna under Schusschnigg and Prague under Benes were both bitterly anti-Nazi. But there is no Schusschnigg nor Benes in Danzig. In everything that is basic in the so-called free city, Hitler is in control. Why should he risk the cataclysm of a great war just for the trivial sake of affixing a Swastika seal on what is already duly signed? In the same way, on the other hand, Danzig isn't worth war on the Allied side. England and France, to be perfectly honest about the situation, have no case. Danzig is a German, not a Polish city—95 per cent of its people are Germans! Danzig was torn away from Germany after the War not because the city wanted to leave Germany, or be free under the mandate of the League of Nations, but simply and solely for the sake of using the municipality as a port for Polish exports. Danzig, in other words, was sacrificed on the bloody altar of the new Poland. Like the Polish Corridor, this city was only

one more of the abominations of Versailles. So Britain and France have here no case. The issue is as hopeless for them as was the Saar Valley or the Rhineland. So there will be no war! What we have here is a perfect setup for an agreement between the contending parties. Some day, perhaps not far distant, when the blustering and threatening and clashing of arms have reached a point where war appears inevitable, there will suddenly come the announcement of an "arrangement." Negotiations for this "arrangement," we believe, are at this moment under way, with Poland a willing party to the discussions. Hardly a day passes without some sign of these behind-the-scenes *pourparlers*. Danzig, we repeat, will not be the occasion of the next war. This next war still seems terribly probable, but it will not break out at Danzig, nor will it come this fall.

THIRD TERM ARGUMENTATION

In the third-term agitation now going on, one argument seems central. It is the contention that President Roosevelt is indispensable, there is no one to take his place. He must succeed himself, because there is no other to succeed him. He is the only man in the nation who can carry on. This argument has been caught up by H. G. Wells in his latest book (yes, Mr. Wells has just published another book!), *The Fate of Homo Sapiens*. Mr. Wells speaks of Mr. Roosevelt as a "great man," he says that he is "inspired," a "man of genius." Then he adds, "It is hard to guess what may happen when this abnormal phase of personal government . . . comes to an end. There is no one to replace him." This, of course, is only an echo of what is everywhere being said, as in a kind of chant by Rooseveltians in this country. It calls for discussion—and challenge! For, quite apart for the moment from all questions concerning the merits or demerits of the third-term tradition, there are two things at least to be said about this idea that there is no one to take the President's place. In the first place, what are we to think of a movement, the New Deal, which is so poverty-stricken of leadership that it is utterly dependent upon the life and position of one man? We have never heard any indictment of the New Deal, spoken by whatever enemy of the New Deal, which is quite so terrible as this indictment spoken by its friends. If the New Deal is thus so devoid of leadership, so empty of inspiration—a movement not of a party or of the nation, but of one man's whim, or fancy, or even "genius," then the sooner we get rid of it the better. Secondly, is it possible that, in this vast American population of 130,000,000 people, there is not another man fit for the presidency in these times? Has Democracy become so sterile, so effete, so impotent, that it is no longer producing leaders, but must depend for its fate upon some miracleman given as though by heavenly incarnation? If this is so, then what Mussolini and Hitler have long been saying about Democracy must be true. For ourselves, we don't believe it for a moment. If Mr. Roosevelt should die tomorrow, or, like Woodrow Wilson, be incapacitated, we believe the government would still go on, and the country still survive. If the third-term tradition is to be broken, it must be for a better reason than this.

IT IS TO LAUGH!

This is a sad and tragic world. For which reason it is a good thing to laugh at such funny episodes as come along! Voltaire is said to have declared that he laughed that he might not weep. A good idea! And occasions for laughing are not lacking. Take the Red Hook apartments in New York, for example—built as a model housing operation by the United States government, and now lying to a large extent idle and empty because no families can be found poor enough to occupy them. The government wisely undertook to see to it that these new houses did not fall into the hands of people whose income was large enough to enable them to live comfortably elsewhere. The Red Hook houses were for the slum dwellers! So it was decreed that no families would be received whose incomes were above a certain minimum figure. And now, in all New York, they can't find families poor enough to qualify! Even families on relief are receiving *more* than the figure specified by Washington. Of course, there's a reason in all this. The administration authorities, in laying down their conditions, altogether ignored the cost of living in New York and the resulting higher wage level. But it is a Gilbert and Sullivan situation all the same. Another occasion for a good laugh we find in the decision of the C. I. O. to invade the building construction field, and unionize the carpenters, masons, bricklayers, et al., on an industrial basis. The joke here lies in the fact that this field is already highly unionized on a craft basis by the A. F. of L. The C. I. O.'s action is therefore a declaration of war directed at the very heart of the American Federation's power and tradition. Here, for months, President Roosevelt has been using every ounce of his influence and authority to end a labor feud certain to be fatal to Democratic prospects in the 1940 election. And now the President's white-haired boy, the amiable John L. Lewis, is driving a knife straight into the spinal column of his hated rival! It's a bitter laugh we have to laugh over this tragic episode, but it's a laugh all the same. And, finally, what is there to do over John L. Lewis' blatherskite tirade against Vice-President Garner but to laugh till the mid-riff cracks! Poor old Garner was having a hard time of it in his presidential aspirations. Then came along the modern John L. Lewis to beat him up in the best pugilistic style, and Garner was at once a hero. It is to laugh!

WHAT DOES MORAL REARMAMENT AMOUNT TO?

It *should* amount to a great deal! Dr. Buchman's appeal to a demoralized world is based on spiritual principles as old and sound as Christianity itself. But will the mere reiteration of these principles avail to save mankind in this dangerous and even desperate hour? Dr. Buchman seems to think so, and certainly has given most impressive evidence in his recent California conference of what may be achieved by such a moral revival as he has undertaken. It would be a grudging soul which would deny him the fruits of his amazing labors. Yet in this very conference was there pathetic witness to the limitations of his endeavors. Take what happened, for example, at Del Monte, on July 31! With a tremendous flourish of trumpets, cabled messages were read from Generalissimo and Mrs. Chiang Kai-shek, and from Baron Kiichiro Hiranuma, Premier of Japan. The Chinese general's words were as follows:

> We respond wholeheartedly to your stirring call. Accept this expression of unqualified support. The movement for moral rearmament may, we believe, eventually override the influence of power politics by harnessing the innate goodness and good will of every nation and thinking individual.

The Japanese premier cabled as follows:

> The hope of civilization lies in the moral and spiritual forces of mankind. I pray for the success of your second world Congress, and hope that the moral rearmament of the nations will bring international peace at this important period of world history.

These messages were published with the assurance that they constituted "evidence of the power of moral rearmament to provide a common meeting ground for conflicting forces in the Far East." Yes—but "a common meeting ground" for what? A battlefield is "a common meeting ground" for fighting. So this California conference seems to have been "a common meeting ground" for the presentation of fine pretenses to innocuous virtues. What did Chiang Kai-shek and Hiranuma mean by their messages? Did they disarm a single soldier, halt a single bombing plane, save a single life, shorten the Sino-Japanese war by so much as a single minute? Words, *words,* WORDS! Why not some deeds to show that words mean something more than mere sound? Nurse Cavell found out that "patriotism is not enough." Dr. Buchman, if he be honest as well as well-intentioned, will find out that moral rearmament is not enough.

ORTHODOXY, CHRISTIAN AND COMMUNIST

So Mendel and Mendelism have been cast out of Soviet Russia, as inconsistent with Marxism! This is interesting, but of no more importance than the ancient fact that Galileo and his astronomical discoveries were cast out of the Medieval Church. For truth needs no sanction of state or church—it affirms itself upon the basis of pure reason. What is worthy of notice in this fantastic episode is the parallelism revealed between Communist ideology and Christian theology. The two are identical as orthodoxies which brook no contradiction and defy all questioning. The Christian dogma is familiar. It set itself up centuries ago as an infallible revelation through Jesus Christ as recorded in the pages of the Bible. This dogma was a final truth. Any scientific observation, or philosophical generalization, or political principle inconsistent with it was thereby, for this reason alone, condemned. It did not fit the established framework of faith and therefore was a heresy, and all who accepted it were heretics to be suppressed by persecution or death. As this Christian dogma fades, there now comes another dogma, the Communist. This also is an infallible revelation, a final truth, vouchsafed this time through Karl Marx as recorded in the pages of *Das Kapital.* Since medieval times the world has seen nothing like this orthodoxy, except the competing orthodoxy of Naziism, which is the revelation of Adolf Hitler as recorded in *Mein Kampf.* In these contemporary ideologies, as, in the ancient theologies, everything is heresy which does not meet the exactions of "the party line," and heretics are punished as terribly before the firing squad as formerly at the stake. The banning of Mendel is therefore an exact parallel to the banning of Galileo—as outrageous, as ridiculous, and as futile. Stalin is a mighty pope, the Communist Party is a potent church, Holy Russia still reigns as a tyranny which kills the mind and would fain abolish truth. But we need not fear—there comes an end to all this nonsense—and whatever good may be in Russia as in the Church, in Communism as in Christianity, will survive.

Dream of a Round Table

Behold a nobler King who, one by one
Selects each nobler knight, to remedy
A kingdom sunk in ignobility;
'Tis not by "isms" each picked man has won
His right to such a seat, but *wise deeds done,*
His own occasions met sufficiently,
Coöperation intellectually,
With "give and take" in onerous races run.

With such as these a new world might begin,
Well-being universal as its base;
From politics, fraternity erase
The narrow bounds, and pale religion win
To vivid life, by the enkindlement
Of spirituality's creative bent;—
And lo, a reformation from within,
Embracing the whole world as kith and kin.

HELEN KIMBERLY MCELHONE.

British Appeasement of Japan: Its World Significance

I. TARAKNATH DAS*

For more than a century China has been a pawn in Far Eastern politics. Britain not only annexed Hong Kong after the Opium War, but has ever since been pursuing a policy of economic control of the most populous and prosperous region of the Yangtse Valley and the provinces adjoining Burma and Tibet on the border of India. Britain has already established supremacy over Burma and Tibet. France has annexed Indo-China. Russia exercises control over Mongolia (the present Mongol Republic is virtually a part of the Soviet Russian Republic). Russia in the past tried to absorb Korea and Manchuria, but Japan checked her and has established her own domination in these same regions.

Behind the scenes of the present undeclared Sino-Japanese War, there are conflicts among all the great powers trying to establish their preponderance in China. Soviet Russia, not content with absorbing Mongolia, is trying to swallow the vast territory of the Chinese province of Sinkiang, some 500,000 square miles. With the express purpose of promoting Soviet Russian control over China, the Soviet Russian government is willing to coöperate with General Chiang Kai-shek, once the arch-enemy of Soviet Russia and the leader of the Chinese Fascists. Soviet Russia is now using the Chinese Communist Party and the Chinese Red Army as the spearhead for promoting a Sino-Russian alliance. Great Britain, as the advance guard of the western democratic imperialist powers, has also been aiding General Chiang Kai-shek to check Japanese dominance of China. Japan on the other hand is determined to expand her political power in Eastern Asia by eliminating western control of China and establishing her own influence instead. Thus in China today there is a Russo-Japanese war, as well as an Anglo-Japanese conflict, over and above the bloody undeclared Sino-Japanese war which has been in progress for more than two years.

It is the opinion of all competent foreign observers and Japanese military authorities that, without external help, the government of General Chiang Kai-shek would have collapsed long ago. The Japanese military authorities feel that, while China is receiving aid from the United States, Russia, and other powers, the British support is the most important. In order to have a showdown with Great Britain and to force her to accept Japan's special position in China, Japanese authorities blockaded the British concession at Tientsin. Britain was at once placed in the position of being forced either to fight Japan or to surrender to her demands.

Because of the present situation in world politics, Britain cannot fight Japan single-handed. Already she is occupied with serious and most dangerous developments in central Europe, the Mediterranean, the Near East, and the Far East. The British navy, divided into three parts—in the Atlantic, the Mediterranean, and the Pacific—is in no position to fight the vastly superior Japanese navy concentrated in the eastern Pacific. For this reason, Great Britain has been trying her best to persuade the American government that the American fleet should not only be concentrated in the Pacific, but be ready to fight Japan to save British interests in China. The present administration in Washington is anxious to aid Britain, but the American people are opposed to going to war with Japan, either to "save the poor Chinese" or "to save British investments in China."

The only way in which Britain might fight Japan successfully is by utilizing Indian man power, resources, and strategic position. During the World War, India supplied more than one million soldiers on various battlefronts and bore the expenditure of billions of dollars. If Britain had wished to train and arm the Indian people in the same manner as Soviet Russia has done for her people during the last twenty years, India would have been able to supply the Empire with a force of more than ten million men, which might have joined with the Chinese to drive the Japanese to the sea. But the British distrust the people of India, whom they wish to keep in subjection by disarming them. Britain is spending billions of dollars for rearmament; she is lending hundreds of millions of dollars to other nations which may fight with Britain in a future conflict. But Britain dares not give even ordinary military education to the people of India whom she exploits in every possible way. Distrustful of British policies in India, many Indian Nationalist leaders have recently declared that India must not fight for British imperialism. Britain's allies — France, Poland, Rumania, Greece, and Turkey—cannot fight for Britain in the Far East. If Britain were involved in a serious conflict with Japan and her allies, Germany and Italy, she might even be faced with a revolution in India. Thus Britain has no alternative but to appease Japan in the same manner as she tried to appease Italy and Germany.

Reports of the Anglo-Japanese conference in Tokio confirm the view that Britain has agreed to acknowledge the special position of Japan in China. This is certainly a defeat of Britain in her diplomatic and economic war waged against Japan during the last few years. However, it is to be expected that the Anglo-Japanese understanding on the broader issues in China may well develop into an out-and-out Anglo-Japanese alliance.

Just as after the Fashoda incident in North Africa, when France and England were on the verge of an armed conflict which was only averted by a French surrender to British claims, the seed of an Anglo-French entente was won; just as after the Russo-Japanese war and the signing of the Treaty of Portsmouth steps were taken for a Russo-Japanese alliance; just as after the Sino-Japanese war of 1895, when Britain abandoned the idea of

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forming an Anglo-Chinese alliance and started a movement for closer coöperation with Japan which resulted in the signing of the Anglo-Japanese alliance of 1902; so today it is not unlikely that, with the ending of the present Sino-Japanese conflict, Britain, to protect her economic and political interests in the Far East, and to keep India under subjection, will form a new Anglo-Japanese alliance. Indeed, Britain may encourage Japan to launch into another Russo-Japanese war to crush Soviet Russia, which is challenging British supremacy in the region between the Suez Canal and China.

Conclusion of an Anglo-Japanese understanding renders the position of General Chiang Kai-shek as insecure as was the position under similar circumstances of Emperor Haile Selassie of Abyssinia, or King Zog of Albania, or Dr. Benes of Czechoslovakia. Such a change is conducive to Sino-Japanese coöperation not only in the field of finance, commerce, and industrial development in China, but also in the field of world politics. There is every reason to believe that there will arise a Sino-Japanese-Manchurian alliance, with economic coöperation under Japanese leadership. This will mark the end of all foreign concessions and extra-territorial jurisdictions in China. There will come a new order in Eastern Asia, where so-called white men will have to assume the position of ordinary human beings and not overlords of Asia. This would mean a very far-reaching revolution in all Asia, the effects of which will be felt in India and other countries.

Many experts in Eastern affairs assert that expansion of Japanese power in Eastern Asia would mean the elimination of economic interests of western powers in the same region. This is an absurd notion! British control over one-fourth of the globe has not eliminated the interests of other nations with the British Empire. Expansion of American economic power has not resulted in the destruction of the economic interests of other nations. On the contrary, due to the industrial development of China under Japanese leadership, the actual volume of trade from the United States, Great Britain, and other countries to China might easily increase, as it has happened in the case of Manchukuo. Recognition of Japan's dominant position in the Far East and coöperation between Japan, China, the United States, Britain, Russia, France, and other nations possessing vital interest in the Far East, are the surest means of promoting comparative peace in Eastern Asia.

Japanese success in the Anglo-Japanese negotiations at Tokio will result in weakening Chinese resistance and ending the Sino-Japanese conflict and the most far-reaching revolution in world politics, confirming Japan's dominant position in the Far East. This will be no less significant than the Munich settlement which has assured German ascendancy in Central Europe.

II. J. MAX WEIS*

Reports from London carefully explain that England has not surrendered to Japan. But from the standpoint of the Chinese, the newest agreement between England and Japan unmistakably represents a surrender. England has promised not to interfere with Japan's war activities in China. The record thereby denies the implications contained in Great Britain's recent extension of a loan to China and in developing facilities through Burma for shipping war supplies to Chungking in Southwestern China. As a matter of fact, Great Britain in her agreement with Japan recognizes that Japan is confronted by an enemy in China—yes, an enemy!

Unprejudiced observers who avoid indulging in wishful thinking have agreed for these past two years that the Japanese invasion in China would be able to overcome the opposition of western nations and even circumvent their economic aid to China. We in the United States should be able to make several profitable deductions from these negotiations between England and Japan.

I should like to state at this point that my sympathies have always been with China. But my sympathies do not permit me to remain blind to several factors that would decide the issue—factors most capably enumerated and elucidated by Dr. Das above.

What do the Anglo-Japanese agreements mean for the United States, and what do they suggest as to the kind of foreign policy we should pursue, particularly in the Far East?

Collective security cannot be applied to the Far East, because the nations which would constitute the collective security force are at war with one another or with the people within their own empires. England and Russia are in conflict in Eastern Asia even though they are not conducting open warfare. England wants nothing to happen in Eastern Asia that would increase Russia's prestige in the eyes of the Chinese. Russia has already extended her influence over areas of Chinese territory that will make up for the portion of China that Japan has maneuvered away from Russia's orbit of influence.

England is in conflict with the people of India, and therefore cannot arm them for a crusade against Japan. France would certainly be of no help in a struggle with Japan. That would leave the entire job of fighting Japan to the United States and Russia. That possibility is "out," for the simple reason that England would advise us to avoid a war alliance with Russia. A so-called Peace Front to deal with Japan in the Far East is completely out of the picture.

What about our policies of extending financial aid to the Chinese and in allowing airplanes to be sold to China while none is sold to Japan? Through those inadequate maneuvers we are indicating to the Chinese that we are squarely behind them.

Where do those tactics lead China? We know that Generalissimo Chiang Kai-shek does not want to be under obligation to Soviet Russia and the Communists, even though he was once a Communist. With the Chinese General fighting shy of Russia, with England stepping aside, and with France unable to supply much help, what right

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have we to lead China's leaders on and let them think we are behind them? In that setting there is nothing we can do. If we tried to establish our domination in China, we certainly would find ourselves faced by three imperialistic rivals: Japan, England, and Russia.

To dominate China means that we would have to help China in an economic way. We have had that experience in the Philippines and are now engaged in a ten-year period of liquidation for our economic obligations to the Filipinos. Plans are already under way to extend the period of liquidation beyond 1946.

If we could take over China, how prepared are we to provide an outlet in our markets for Chinese goods? And just how much money would the Chinese have for buying our goods and so make possible the continued expenditure of American money for building up China? We are complaining now about spending a few hundred million dollars more for relief. Could we afford to spend twenty billion dollars or more for a war with Japan, and then have money left to reconstruct China?

The job of adjustment between China and Japan can be handled only in the way that England is deciding to do—to let the Chinese and Japanese arrive at an understanding. China is not yet equal to the job of tossing her would-be Japanese overlords into the China Sea. She may do it some day.

What about embargoes of war materials? I am in favor of applying the Neutrality Law to Japan and China. I should like to see a special law under which the sale of essential materials, such as copper, iron, oil, and cotton would be put on a quota basis. A complete embargo would be the ideal arrangement. But since England has made some promises to Japan, will she forbid India to sell essential supplies, such as iron and cotton, to Japan? Would the Dutch East Indies risk war with Japan by refusing to sell oil?

The latest agreement made by England with Japan is to be explained by the fact that England is vulnerable in many spots of her far-flung empire, and that she does not want Russia to increase her power in the Far East. The people of the United States cannot avoid drawing a similar conclusion—to keep hands off that troubled area until the several powers interested in the Far East are able to place their ambitions on a level that is free of all selfishness and dangerous rivalry.

Unemployment and Relief: The Problem in Human Assets and Liabilities

MIRIAM ZIONY

Curtailment of appropriations and the automatic removal, under the new Relief Bill, of the nearly two-thirds of a million W.P.A. workers who have been on relief jobs for eighteen months or more, will again leave several million men and women and children destitute, without food and without hope.

Those who talk of the way the unemployed have been coddled, those who in the name of economy, decry the expenditure of government funds for work relief and advocate that all the needy be put on a dole or that even the dole be eliminated as a means of encouraging the unemployed to regain their independence by shifting for themselves and trying to find private employment, have little comprehension of the conditions and the circumstances that still result in appeals for help, or the hardships being experienced by those for whom no help and no work are available.

Accredited welfare agencies have been emphasizing the need for continuation of remedial measures. Yet how to slash the budget and thereby add to the number of jobless, rather than how to put more people to work, has once more, as in 1937, become the primary issue.

Relief, it has been said, is an emergency problem that should be dealt with on a business basis. Relief, however, can never be put entirely on a business basis because it is more than a business problem and more than a matter of dollars and cents. It is a problem in human values, in human assets and liabilities.

Statistics have been used extensively both by the proponents and the opponents of relief measures, and statistics have their place in any evaluation of what has been done and what remains to be done. But in the case histories, in the recorded—and unrecorded—day-to-day experiences of the relief workers, there are the tales of suffering and want that can never be told merely in terms of statistical figures.

Depleted bank accounts, insurance policies that have lapsed or that have had to be borrowed on or cashed in order to provide funds for food and rent and doctor bills, unpaid taxes and Home Owners' Loans, foreclosures and eviction notices, judgments from business creditors, Morris Plan loans and mortgaged furniture, unredeemed tickets for winter coats pawned the previous December or January, pawned engagement rings and wedding rings and household linens, broken homes with some members living with one relative or friend and some with another, still speak eloquently of the struggle to make ends meet over periods of unemployment or underemployment that in many cases have lasted so long as to seem incredible.

It may mean lower tax levies and a smaller government debt, it may cost less to feed the unemployed than to provide work and pay them wages. To give them neither work nor home relief would be cheapest of all. But none of these alternatives answers the question of the costs to be counted in terms of reduced purchasing power and lowered standards of living, in broken homes and family quarrels, in physical and emotional disturbances, and in the development of feelings of inferiority and inadequacy, or even criminal tendencies, due to inability to obtain employment.

In 1931 and 1932, as we ought to remember, there were tens of thousands of landlords who could not collect their rent or find tenants for their vacant apartments, storekeepers who could not sell their merchandise or obtain cash for the credits which they were extending, doctors and dentists who had to close their of-

fices because medical care and dental care were luxuries which the unemployed could not afford, and the entire relief program, including the other pump-priming agencies, was initiated to help those groups as well as the jobless.

Today more rents are being paid, more food and clothing and other products are being used, more medical and dental care being supplied. Business has been stimulated without a doubt, as a result of the government's aid. Yet day after day there are requests from clients at the Relief Bureau that cannot be met, not because there is an insufficient supply of goods but only because the people who need those goods have not enough money or the opportunity to earn the money with which to buy what they need. While stores are filled with unsold merchandise and sales campaigns and bargain days grow more abundant, while hundreds of millions of dollars are being spent by the government to subsidize surplus crops or to pay farmers in order to reduce production, school children in all parts of the country are still undernourished and underclothed.

In the school year 1935-1936, according to a report of the Bureau of Attendance of the Board of Education, in New York City alone 50,000 school children were found to be in need of shoes and clothing. But as "no funds were available or appropriated during 1934-1935 and 1935-1936, no shoes or clothing were distributed during these two school years," according to Mr. George H. Chatfield, the director of the School Relief Committee of the richest city in the world. "During the year 1936-1937 free shoes and clothing were distributed to 67,000 children" through the New York schools in addition to distributions made by the Relief Bureau. And the last two years have witnessed an even larger measure of assistance as jobs and family resources have become exhausted.

While society ladies have sponsored milk-drinking parties to help the dairy farmers, while millions of dollars are spent through private and government sources to advertise and increase the sale of milk—several hundred thousand dollars having been allotted annually for this purpose by the New York State legislature alone during these depression years—nutrition experts at the Relief Bureaus have had to sing the praises of canned milk and develop tempting recipes with milk substitutes for their clients because the Relief food budget does not allow for the purchase of enough fresh milk even for little children.

Reduction in relief and in resources has been reflected in a rising number of needy children for whom free lunches have had to be provided. Thus in New York City, for the school year 1934-1935 figures of the School Relief Committee show that an average of 95,000 children were served with free school lunches daily; in 1935-1936 the average number of daily lunches increased to 102,000; and during the year beginning September 1936 and ending August 1937 a total of 21,369,435 lunches were provided for needy children attending public and parochial schools in the city with as many as 105,000 being served sometimes per day. "In addition, approximately 69,000 children were provided daily with free milk either before or after lunch."

During the past two years a total of 1,000,000 children have been given the free lunches in all parts of the United States, through the coöperative efforts of the W.P.A., local boards of education, parent-teachers associations, and the Surplus Commodities Corporation. In many instances, it has been reported, this free lunch is "the only adequate meal of the day." On week ends and other times when schools are closed, many of these children evidently take a vacation from lunches as well as from lessons.

In the early pioneer days there was a proviso that those who did not work should not eat. Today we put a premium, as it were, upon idleness, for those who wish to eat must first prove that they do no work or that their work guarantees them even less than the allowance provided by relief.

Panhandling is unnecessary, we have been told; the government will not let anyone starve. Mendicancy has never been held in high esteem and the publicity given now and then in the newspapers to various beggars who have been found to possess bank books and hidden hoards under their rags has served to cast suspicion of wealth on all those found begging. Yet panhandling, begging on the streets or from house to house, may be less obnoxious and less of a threat to one's self-respect than being compelled to admit verbally and in writing one's inability to make a living, than having one's history of economic failure and indebtedness made a matter of public record—although confidential, it is government record just the same—than having relatives and employers and neighbors know of one's poverty and inadequacy. The fact that one is the victim of a world-wide depression, and that, as frequently pointed out by workers at the Bureau, others are in the same predicament, and through no fault of their own, is slight consolation.

The relief setup has been called a racket maintained by social workers in order to assure themselves jobs. Among the staff members there are not only professional social workers but a surprisingly large number of teachers, lawyers, doctors, dentists, accountants, writers, bank executives, office workers, business people, and others unable to find jobs in their own fields. Playing Santa Claus every day in the year instead of only at Christmas may be a pleasant occupation and these workers know only too well from their own experiences and that of their clients the importance of having a job. None sees more clearly than they, however, the growing dependence of the poor, the waste and futilities in a system where social work becomes to a large extent detective work with clients like prisoners on parole, continually required to give an account of themselves, and investigators and special investigators ever on the watch for culprits.

Even after relief is granted there is a constant checking and rechecking on possible unrevealed income from employment or other sources. A client is not at home on several occasions when the investigator calls. Immediately there is the thought that the client may be working. Sometimes the suspicion is justified; instead of visiting a sick relative or attending a clinic or out looking for work as claimed, the client is found to be holding a job. Then the budget allowance is cut or the case closed entirely even though the added income may be only sufficient, or not even sufficient, for clothing and other essentials which the Bureau cannot supply.

Sometimes, as in the case of the young man who did not have time to notify the investigator that he was being taken on a week's automobile trip by a friend from out of town, or that of the young girl who ran away from home because she was ashamed to have her

friends know that the family was on relief, clients are suspended or cut off from relief entirely on suspicion and left without food or rent until they can prove that they are still out of work.

The dread of being *suspected* of having a job is reflected in the story of one woman who came to the precinct interviewer for advice. A clinic doctor had told her that she was anemic and had prescribed fresh air and sunshine and daily walks in the park, but if the investigator wanted her to be at home, she explained, she was willing to forego the necessary walks and sunshine.

Work is what the majority of relief recipients need and work is what they want. Many have declared emphatically that they would rather starve than accept a dole and have capitulated only when their families were faced with starvation and illness.

Many who have never done a day's manual work in their lives and who were physically unfit for such work have accepted jobs as laborers, when laborer's jobs were the only kind available, only to be discharged later for inability to do the work or for physical ailments which in some instances were aggravated or brought on by the strenuousness of the unaccustomed physical exertion.

In Soviet Russia, good party members as an indication of their loyalty to the cause of Communism, have been said to renounce relatives who belonged to the bourgeoisie or other proscribed classes. In the United States, the desire to be certified for relief in order to become eligible for a W.P.A. job because no other job was to be had, has been causing parents to disclaim ownership of their children and vice versa. In the latter group there are, especially, young people who have left their homes in bitterness and disgust after fruitless search for employment. Among their number are the unskilled and the untrained with little or no schooling beyond the elementary grades, as well as those who have been highly trained and educated and are well prepared in various arts and crafts and professions. Relatives have accused them of being lazy and unwilling to work, and have grown weary of carrying the burden of their support. They have answered one want ad after another and filed applications in every public and private employment agency in town. Their last resort is the Relief Bureau, to which they apply after establishing residence with friends or renting a furnished room. Sometimes they tell the truth about having left home and are immediately advised to return to their families as there are neither enough funds nor enough relief jobs for them. Sometimes, particularly if they have once been rejected or if they have learned of the experiences of others, they state that they have no parents or other close relatives living and thus add to the load of investigations and checkups that have to be made before their stories are verified or found to be false.

As we are beginning to comprehend more fully these days, unemployment is more than a temporary matter. Even in the days when prosperity was visible on every corner, we had our underpaid and unemployed, with public and private charities and welfare organizations trying to make adjustments.

The tragedy of it all is the fact that so many able-bodied men and women have to lie and cheat and declare themselves paupers and even then be unable to find the opportunity to help create and use those goods and services which in this age of large scale production and scientific advancement could make life more abundant for everybody. Throwing people out of work and putting the responsibility back on the local communities or on private charities will not solve the problem in the future as it has not in the past. It is a problem that calls for the solution of our economic and industrial floods and droughts on a more permanent and on a national basis.

A Bio-Social Interpretation of Religion

OSWELL G. TREADWAY

This inherent characteristic of life, striving to become better than has been, is, I believe, the basis of all religion. Religion is, therefore, biological in origin and not theological. It is not acquired but inherent in the individual. The theological concept of religion is merely the outgrowth of his primitive fears. Man is good not because of the mandate of his gods, but because life makes him so. He progresses not by the help of the gods, but because there is within him that inherent urge to become better than what has been. Men are not brothers because of the fatherhood of God, but by reason of the fact that all men belong to the same species. Man is a religious being not because of the preachments of the priests, but because of the nature of life. He cannot help but be. He does not attain heaven by the practice of rites, but by becoming better than what has been. He does not live the good life to please his god but because of the joy it brings to himself. The cultivation of this inherent urge to be better than what has been, the exploring of its possibilities, assisting the process of our own evolution as far as we can intelligently understand it, the doing of the things we know ought to be done, is the practice of true religion and the source of true happiness.

When man emerged as man, he was possessed, among others, of two characteristics which placed him far, far above the other forms of life—the capacity for intelligence and the ability to communicate such intelligence as he has to his fellows. On acquiring these two characteristics, the ruthless and harsh processes of evolution by which the strong survived and the weak perished were no longer necessary nor desirable. In fact, this process of evolution was reversed, since because of these characteristics each individual was at least of potential value to the species, whether weak or strong. The weak no longer are to be eliminated nor despised, for they too have something to contribute to the welfare of all. They too have come the way of the species. They have arrived and are going on. To where? Who can be the judge?

By reason of these two characteristics alone, each individual of the human family, whether white, black, or yellow, be he Greek or barbarian, Christian or heathen, strong or weak, whatever his position or condition, is of value not only to himself, but to all the rest of us. He has within himself that inherent striv-

ing to be better than what has been. His accomplishments in that field, no matter how slight they may be, are of aid and assistance to his fellows and are necessarily essential to the progress of the race. And on the other hand, the elimination of any individual, his suppression, enslavement, degradation, or any handicap that may be placed upon him which limits in any way his freedom in fostering and developing his inward urge to become better than what has been, results in an irreparable loss to all mankind. Man's superior intelligence gave him an immense advantage over the other forms of life. By this superior intelligence he was able to master or avoid them and in addition thereto to cause the forces of nature to serve his needs. Consequently he became a wanderer and spread to the four corners of the earth. It was not necessary for him to return to his kindred for the reason that he was able to live wherever he was. He was gregarious in nature and joined with his fellows to form the tribe or clan or state, as the case may be. His communication with others outside his tribe, or clan, or state was very seldom and almost never. He knew them not. consequently he looked upon them as enemies. He found, however, that they possessed things that he desired. He might get them by conquest or he might obtain them by trade. But whether by conquest or trade, the other group being enemies, he got them by the least effort possible. The practice having started and been found profitable, it was only a short step for him to apply it to his dealings with his fellows. While organized society has toned the custom down somewhat, practically the whole of our dealings with each other today are on the same basis. The man who can consistently drive a sharp bargain with his neighbors is proud of it, and is looked up to as a great man. This is true whether in the field of economics or in any other field.

Truly man is the only animal that practices the law of the jungle on his fellows. His laws are enacted from the standpoint that such is to be expected. He has hushed his conscience by subscribing to religious creeds which tolerate it. He has invented bad names, such as Reds, and Communists and Radicals, for those who oppose it. Yet, he is not satisfied with it, and inwardly longs for a better and a kindlier way. Now and then he does something for the good of all, as for example the public schools, police and fire protection, postal service, parks, playgrounds, workmen's compensation, old age pensions, social security, etc. For man is a religious animal, whether churchly or not, and does love and have the welfare of his fellows at heart, whether this be consciously or subconsciously. Somewhere within him is that striving to be better than what has been, and a realization that he cannot succeed in this endeavor unless his fellows have the opportunity to strive with him.

It seems to me that the biological concept of religion offers the solution to the dilemma. It recognizes that every individual, whoever he may be, is inherently religious. That he is born that way. That there is within him a constant striving to be better than what has been. That he cannot help being that way. That this is a characteristic of life itself, and without it life would cease to exist.

This view of religion has more to offer than any theological conception of religion ever dreamed of. In this view, race, color, creed, birth, class, station in life, self-importance, selfishness, greed, crime, and the many other things that tend to separate man from his fellows, group from group, nation from nation, create strife, hatred, exploitation and war, vanish as the mist before the noonday sun. Man, every man, becomes our first and immediate concern. His welfare is the concern of all. No one can truly live until all live. Life becomes abundant only when all live and live well.

If we are to adopt the biological conception of religion, as I think we are forced to if we give it only a little consideration, what program commends itself for its practice from this point of view? How may we assist this inherent striving in man to be better than what has been? It would take much more thinking than I have had time to do and the possession of a far greater number of facts than I have at command to answer these questions. The solution would have to be done in the scientific way, the collection of the facts, their analysis, and a determination of what conclusions should be drawn from them. Until such is done I would offer the following as a few suggestions for a tentative program:

1. That all the knowledge which the human race possesses be made available to every individual. This would naturally include an opportunity for each individual to equip himself so that he would be able to understand this knowledge. He should have the advantage of a long period of study in various schools. There should be available to him the opinions and advice of authorities on any subject. There should be available to him libraries galore, laboratories in which he may experiment to his heart's content.

2. He should be a free man, subject to the control of no individual or group, save only as he may choose to follow the advice of those who may be his superiors in knowledge, wisdom, or experience. Man, by reason of the economics under which he has lived, has fallen into three classes: the freeman, the hireling, and the slave. We have supposedly abolished the slave. The next step is to abolish the hireling, that all may be free. No man can be free so long as the organization which society has imposed upon itself or his economic condition forces him to conform to the will of another.

3. Man must have time to live. Under the social setup which has developed, the day for the individual is divided into a long period of labor and a short period of leisure. This is his program day after day for practically the whole of his life. The periods in which he actually lives are short and far between. His leisure, by its very nature, does not furnish him an opportunity to live. In the first place the periods of leisure are short, whereas in order to live we must have time. Leisure is a period of rest, of freeing the mind from the trials of the day; a period in which we search for distraction when our energy is at low ebb. Living requires energy in its freshness, time for sustained effort, with a definite purpose, towards some particular goal.

We have attempted to justify this situation by deluding ourselves into believing that long hours of labor are good for man. We have sung praises and written odes to the toiler, and assumed, but ignorantly so, that it is his persistent toiling that makes of him a man. But it is not so. As a matter of fact it is the short and rare periods in which he actually lives that make him a man. It is these periods which give him joy, and he toils long hours in the hope that he may again experience another such period.

Man has always had and no doubt will always have to labor to produce the things necessary to satisfy his economic needs. But there is no virtue in the number of hours or long length of time spent in such labor. On the contrary, the shorter the time so spent, the longer the time the individual has in which to live. I do not mean by the shortening of the period of labor that he should live frugally, for he should not. He should live abundantly.

We have the technological knowledge today to bring this about. We have the skill and the methods available to measure the amount of labor necessary to produce all the products and services which we consume. It is no more difficult to the technician than measuring cloth or lumber or apples or roadways. We can know beforehand almost exactly the amount of labor it will take to produce whatever quantity of whatever product we may consider essential and to distribute it. It is a simple problem of arithmetic. It has been figured many times by experts and the answer is only a few hours a day for a few days a week for only a short part of the span of life. With our present knowledge and a will to do so we could put such a system into force with scarcely a ripple in our social system and give to the individual a lot of time in which to live.

4. We must know man himself. Most of us, because of our training, our culture, our habits of thinking, etc., do not believe in the possibility of an Utopia. If some Utopian order was arranged for, some of us would be willing to do our part. But how about the others? Would they be willing? Would it be necessary to have some method of force by which these others or a large share of them, at least, could be compelled to do their part? And if so, would this ruin the whole setup, or require a dictator, or some form of control that would defeat the purpose for which such a coöperative society was created? The answer is within us. If we are willing to do our share, the others also are. They are no different from us. They are of the same kind. The social scheme which we have built around ourselves, our secrecy in our dealings, our behavior towards others, has led each of us to believe that we are superior to, and more moral than, our neighbors. When we learn to know them well, we find to our deep chagrin that this is not true. They, too, are like us.

Although I would not advocate it as a part of such program, it is my conviction that, if such a coöperative society were brought into being, the labor necessary to provide for an abundant life could be done by volunteers. Many of the finest things done today for the betterment of us all are done by volunteers, even in our present scheme of exploitation. Whether or not some few recalcitrants should refuse to do their share would be of little importance, for in this machine age, in this country at least, according to the better engineers, only about 2 per cent of the labor performed is done by the human machine.

While the foregoing program is not, of course, complete and would need amplification, it is simple, requires no great amount of technical knowledge on the part of the individual, and could be put into operation by political action, with little inconvenience to many of us. While action was being taken, we would, of course, collect the facts concerning all the ramifications of human life, in the light of our best present-day knowledge, and apply to them our highest technical knowledge in determining the steps to be taken, conscious always that no step taken would be final, and that the scheme must be flexible to meet the varying needs of a constantly evolving human race.

And it will be asked, "What will man do with this time he has in which to live?" This question prompts itself for the reason that we have in mind what man does with his leisure. If man had time to live, leisure would, of course, be abolished. It would become extinct. There is no reason to believe that he would use this time, or any great part of it, as he now uses his leisure. What he now does in his leisure would soon become stale. He would naturally be led in his activities by that inherent urge within him to be better than what has been. While we cannot know what he would do, for it has never been tried, we can assume without any fear that it would be good, for man is inherently good. No doubt he would devote himself to study, to the development of techniques and skills, to experimentation, to science, to the creative arts, and to the development of potentialities, patent and latent within him. For man is inherently creative. He would examine into the nature of his own life, and develop and create a science of longevity and happiness, not only for himself but for the race as a whole. He would do the things that he likes to do and do them with a vengeance. He would find joy in long-sustained effort in doing these things better than they had ever been done before. And in doing them he would not do them for himself alone, but for the good of all. In doing these things he would improve continually the technique of production, ever decreasing the hours of required labor and lengthening the time in which to live.

Whatever fears, doubts, and prejudices we may labor under, because of our training, our culture, or our ignorance—whatever conceit we may have—whatever disdain we may have for our fellows or any of them, are fast being exploded in the light of present-day thinking. Some form of coöperative society is being ushered in with such force that it will rapidly become planetary in scope. In the very nature of things this has to be. It is the culmination of man's religious urge. It is the answer to that inherent striving in life itself to be better than what has been.

A new earth is to be born, and the beauty and joys of our fancied heaven will settle thereon. But that is not all. It will not be a static earth, nor will the beauty and joys therein be static, for the religion of man is biological in origin, and, in accordance with the biological law, goes on and ever on.

To have lived is to have experienced the glorious adventure; to have served the race is to have achieved immortality.

> We are learning that a standard of social ethics is not attained by traveling a sequestered byway, but by mixing on the thronged and common road where all must turn out for one another, and at least see the size of one another's burdens. To follow the path of social morality results perforce in the temper if not the practice of the democratic spirit, for it implies that diversified human experience and resultant sympathy which are the foundation and guarantee of democracy.
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> —*Jane Addams*

Some Meditations on Visiting the Fair*

II—The Religion of Yesterday in the World of Tomorrow

A. POWELL DAVIES

Bewildered by the scattered significance of all he has seen and vainly tried to comprehend, the visitor to the New York World's Fair eventually halts his footsteps in dismay. How are the myriad threads of modern life ever to be drawn together? What can weave them into a pattern men can understand? We are suffocated with the flying lint of knowledge, we drown in facts, we are tangled up in broken threads of comprehension. Inventions hold us prisoner, discoveries steal our freedom, ingenuity withers the loveliness of life. Where shall we find the wit to know the things we really need to know? What can give the modern world of Things a soul?

Pondering these baffling questions of interpretation and significance, it would perhaps be natural for the wondering visitor to seek the Temple of Religion. For it is the province of religion to interpret meanings and relate them, to give order and cohesion to vagrant thinking, to find for life an undergirding of simplicity. The Temple of Religion, diligently sought, may be found around a corner. It may be readily recognized in spite of having no particular form, shape, or color because it is sufficiently labelled. At this Temple, almost anyone may find the kind of religion he wants if he happens to be there when that kind of religion is taking its turn. Divergent gospels are not allowed to be separately represented at the Fair. Only the Christian Scientists, who made application before the prohibition was decreed, possess a building to themselves. It was better, the authorities thought, to have just one Temple of Religion for everybody, dedicating it to the use of "All Who Worship God and Prize Religious Freedom." Before being prized, however, it was necessary for religious freedom as represented at the Fair to be somewhat diluted. There is no freedom of each religious fellowship to be represented as it is represented in the country at large; all must be "united" in one Temple. This is called *unity*, but of course it is not unity; it is miscellany, which is something quite different. There is no such thing in the world as religious unity and it is misleading (and to a sensitive mind, dishonest) to pretend that there is. As for the confusion of unity with tolerance, it is a grievous misapprehension. Tolerance does not mean pretending that there is very little difference between religions; tolerance means respecting the right of important differences to exist—to exist and to be freely represented, to persuade, to preach, and to promulgate.

Let us consider, for example, the fact that the Roman Catholic Church, through its supreme representative, the Pope, has blessed the victories of General Franco and the participation of his invading allies in the devastation of a renascent Spain. It is not the intention of the present writer to deny that this may be a suitable expression of Roman Catholic religion. The Pontiff, of course, knows best. But certainly, there is no conceivable reconciliation of this Papal act with the religion of millions of democratic Americans. Nor does it seem likely that in Spain there will now be much room for those who "Prize Religious Freedom" . . . This is only one rather outstanding example out of many which might be chosen. The Temple stands for nothing real.

As a matter of fact, the building of this Temple, no matter what may have been the original intention of those who subscribed the money for it, signifies contempt for religion. The implication is that all varieties of religion are so nearly dead that they may as well be buried all together in a single, shabby, careless mausoleum.

It is interesting to know that you can go to the Temple any day and you will always find a clergyman in attendance. He is ready to advise you. He may be a rabbi, orthodox or liberal, a priest, wise or foolish, a minister, fundamentalist or ultra-modern. What does it matter?—a clergyman is a clergyman just as a bar of soap is a bar of soap. Ford and General Motors must have separate buildings and decidedly separate representatives though their cars are intrinsically the same. But religionists of all varieties may be lumped together in a single shapeless heap of pious futility.

Yet, the pink and blue Temple may have its uses. One can pray there, if he closes his eyes. The organ music is from the universal fount of worship. And good sermons will be preached sometimes. Even miscellany is not quite nothing.

But it will be surprising indeed if anything comes out of this Temple to draw the tangled threads of modern life together. The world of tomorrow is waiting for the religion of tomorrow, and no other religion will be of any noticeable use. Those chiefly represented at the Temple belong almost entirely to yesterday—the religions of yesterday in the "world of tomorrow."

Not that tomorrow's religion will be invented or designed. Nor will it be a thing belonging to the glitter of present thought. It will be as old as it is new but not so rare as it was. It will shout a challenge to the dominance of the world of Things. It will pit itself against the greeds that exploit men for manufactures, claiming that Things were made for Man, not Man for Things. For the human heart it will seek simplicity and peace. It will declare that man cannot outwit his conscience or outmarch his righteousness. It will find its faith in the inner aliveness of human living, seeking the intensity of life which men call God.

Everything is irrelevant till the Soul finds its way; all is bewilderment till the heart learns its wisdom. It is not enough to be abundant in marvels and multiplied in skills; the new-found cleverness of modern man may be his ruin. Just as a few well-placed bombs would blow the whole World's Fair into Long Island Sound, so the miracles of modern science may sweep the modern world away.

*The second of two special articles on the New York World's Fair. The first was published in our last issue. Mr. Davies is minister of the Community Church in Summit, New Jersey.—Editor.

Frustration in the midst of human life might drive mankind to do it. In some parts of the civilized earth, it already almost has. Yet there is nothing in the World's Fair Temple which raises above the World of Things the banner of life, nothing deliberate, nothing courageous, nothing clear—nothing to show that the path to the world of tomorrow can lie only through the spiritual pilgrimage of today.

The Study Table

Book Notes

WHO ARE THESE AMERICANS? *By Paul B. Sears.* 116 *pp. New York: The Macmillan Company.* 60 *cents.*

An interpretation of the United States in terms of the relationship between a land and a people; factual and interesting—but unnecessarily simple!

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WHICH WAY AMERICA? *By Lyman Bryson.* 113 *pp. New York: The Macmillan Company.* 60 *cents.*

A fair and clear-cut criticism of both Fascism and Communism in contrast with capitalistic Democracy; but without much recognition of the possibility of non-capitalistic Democracy.

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AMERICA IN MIDPASSAGE. *By Charles A. Beard and Mary R. Beard.* 977 *pp. New York: The Macmillan Company.* $3.50.

A penetrating analysis and a sweeping summary of social, economic, and political transition trends in the America of current memory, concluding with an unequalled statement of humanistic Democracy in terms pulsating with religious fervor—while the importance of institutional religion in determining significant trends in modern life is emphasized by omission.

* * *

LET ME THINK. *By H. A. Overstreet.* 106 *pp. New York: The Macmillan Company.* 60 *cents.*

In which a socially-minded philosopher shows that his interest in abstract problems and large issues has not dulled his interest in the everyday affairs of individual persons who must live in the midst of a confused and confusing everyday world, and that he still has confidence in the ability of the ordinary person to live reasonably well in the light of available knowledge.

* * *

GUIDING HUMAN MISFITS. *By Alexandra Adler.* 88 *pp. New York: The Macmillan Company.* $1.75.

A valuable contribution, in easily readable terms, to the growing field of literature pertaining to personality guidance; written from the point of view of Alfred Adler's emphasis on the importance of knowing what psychological phenomena mean to specific individuals.

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THE ATTRACTIVE HOME. *By Lydia Powel.* 122 *pp. New York: The Macmillan Company.* 60 *cents.*

A book designed to meet the needs of persons wanting counsel on interior decorating, to the end that the home may be not only in good taste but also appropriate to the personalities of the household.

* * *

LIVING THE CHRISTIAN FAITH. *By Edwin Ewart Aubrey.* 118 *pp. New York: The Macmillan Company.* $1.50.

A stimulating statement of the need for theology to grapple with the real problems of men, and to speak in terms "racy of the soil of human experience." Unfortunately, Dr. Aubrey omitted a chapter, at first included in the manuscript, stating his own position more explicitly than is implied in his general discussion. That was a serious mistake, for theological discussion is at its best only when the vital beliefs of a living person are made explicit.

* * *

NATURALISM. *By James Bissett Pratt.* 180 *pp. New Haven: Yale University Press.* $2.00.

Here is a volume in which to sink one's intellectual teeth. It is a sound and wholesome account of naturalism as believed in by a mature mind, in contrast with crude and old-fashioned naturalism; it is a statement of naturalism in an organic and teleological sense, in contrast with mechanistic and fatalistic naturalism. Moreover, it is frankly speculative, and makes no claims at demonstration in areas where at best one can only move empirically and only hope for probability. Still, like all good things, the book has its defect. In the last few pages, Dr. Pratt drags in his old "Determiner of Destiny" theory, and in so doing proceeds to close with a blur in which empirical teleology is not reconciled with the "Determiner of Destiny."

CURTIS W. REESE.

The Latest and Best on John Wesley

JOHN WESLEY. *By Francis J. McConnell. New York: The Abingdon Press.* $3.00

This study of John Wesley by the great Methodist Bishop of New York is a book of distinguished scholarship and forthright literary style. It is not so much a biography of the immortal English religious leader as a study of various phases of his life and thought. The publisher describes the work as the "best introduction to the story of the foremost churchman of the English-speaking race." We cannot so regard it! On the contrary, the book is not an "introduction" at all. To describe it as such is to misunderstand alike its distinctive character and worth. Bishop McConnell has himself saturated his mind, through a lifetime of enthusiastic and devoted research, with the Wesleyan literature. He has read not only the voluminous *Journal* and *Letters* of John Wesley and all the accompanying writings of his contemporaries, but also the well-nigh innumerable biographies and studies which have flowed from the printing presses through more than a hundred years. The Wesleyan literature is one of the most extensive in the English tongue. Without the slightest suggestion of pretension or pride, Bishop McConnell shows himself in these pages to be the easy master of it all. He not only knows this literature but has vigorous opinions about it, has evaluated and ranked its various works, and speaks always therefore with authority. What this book presents is an intellectual and spiritual distillation of all that lies in the vast range of Wesleyan writings. It is a masterpiece of its kind, but is not to be appreciated by anyone who is devoid of some previous knowledge of Wesley and his times. It will be supremely enjoyed by one who has done some ranging in this field and now settles down to follow the guidance of one who knows every bypath and corner of its vast extent.

Bishop McConnell lays down certain basic prin-

ciples in his study which he repeats again and again throughout his pages as indispensable standards of judgment. Thus, at the very outset and to the very end, he makes clear the dual character of Wesley's genius—on the one hand "his God-consciousness, or awareness of God," and on the other hand, his "talent for practical administration." John Wesley was at once a profound mystic and one of the supreme religious statesmen of all time. Out of this analysis springs the author's reiterated emphasis upon the pragmatic philosophy and its place in Wesley's life. The great Methodist was no scholar immured in cloistered walls, though he was highly educated and had much learning; neither was he a prophet proclaiming righteousness though the heavens fall. Rather was he primarily an inspired preacher, aflame with the consciousness of God, who had a work to do in saving souls and holding them to standards of spiritual perfection. Again, Bishop McConnell constantly reminds us that Wesley was not engaged in establishing a church—to the end of his days he remained within the Anglican communion! Rather did he think of himself as conducting a great revival movement, and organizing it for the practical good it could accomplish as a *society* under or alongside of the established church. This distinction between society and church is fundamental to any correct understanding of Wesley's career. Lastly, and most important, the author of this study insists with tireless fidelity upon keeping the story of Methodism and its great leader well inside the framework of the eighteenth century. In the case of so stupendous a man as John Wesley—an historical figure who has long since moved from time into eternity as one of the immortals of this earth—the temptation to judge the hero by universal standards is almost irresistible. But Wesley, like every other great man, was a creature of his age. He not only lived outwardly the life but shared inwardly the ideas and even superstitions of the century which he spanned. This is not to diminish the man but to enlarge him. The marvel is that a man who believed in witchcraft nonetheless initiated a movement which renewed the life and changed the character of an entire civilization.

In a brief and casual review, it is impossible to describe adequately the content of this exhaustive and illuminating work. Into every nook and corner of Wesley's ceaseless activities and surging thought the author turns his penetrating searchlight and reveals a thousand things never seen or understood before. This reviewer arose from his reading of this book with the conviction that for the first time he really knew the founder of Methodism—his limitations and imperfections, and certainly his towering greatness as a religious leader. Especially interesting is Bishop McConnell's account of the Wesley family, which renews the impression of John's altogether remarkable mother, Susanna, restores his father to a full measure of the respect to which he is entitled, and presents touching characterizations of the sisters, who were extraordinary women for their time. The description of the Georgia episode depicts a young man whom it is hard to identify with the later apostle of Methodism, yet the seeds of greatness were all there, as Bishop McConnell clearly shows. The Aldergate episode, the two hundredth anniversary of which was recently celebrated throughout the world, this author is inclined to minimize. He sees its importance in Wesley's own experience, but hints at least that its central significance may have been exaggerated. Was not April 4, 1739, when Wesley began his outdoor preaching after the example of George Whitefield, an occasion far more important to the Methodist movement if not to Wesley himself? To Methodist readers the long chapters on Wesley's theology, as related especially to his own inner experience and to the development of Protestanism, are undoubtedly of high interest and importance. To the non-Methodist reader, however, they must yield place to the long and stimulating chapter in Wesley's preaching of social righteousness, which impresses us as by all odds the high peak of a book which stretches like a mountain range of critical discussion. The shorter chapter on "Wesley and Women" is highly entertaining while unfailingly sympathetic, and corrective of certain distorted interpretations of this side of Wesley's life which have found their way into recent literature. The closing chapter of summary and conclusion is masterly throughout—probably the best and most authoritative estimate of John Wesley now extant.

Wesley, for all his genius and inspiration, was characterized by an almost infallible common sense. His followers might rave in ecstasy, but their leader preserved his poise and judgment, as well as his magnificent courage, under all circumstances. Bishop McConnell, in this study of Wesley, is not unlike his master. He admires him profoundly, and makes infallibly clear his unique and enduring greatness in the history of Christianity. His love of men, his apprehension of God, his devotion to his cause, his mystic vision, his moral passion, his supreme administrative gifts, above all his exhaustless energy which rocked England like an earthquake—all these and other qualities which made Wesley one of the half-dozen greatest Christian leaders of all time, perhaps the greatest apostle since Paul, Bishop McConnell recognizes and acclaims. But he never loses his head in blind adulation. He is invariably discriminating and well-balanced. Wesley's weaknesses and faults, like the wart on Cromwell's nose in the famous painting, are all made perfectly clear. With the result that we see in these pages the real Wesley as he has seldom, or indeed ever, been depicted hitherto. Bishop McConnell has made a priceless and enduring contribution to the Wesleyan literature. It might well have seemed impossible for any man to add anything permanent to that great flood. But Bishop McConnell has done it.

Incidentally, where and how has this busy churchman, administering the largest and most important Methodist diocese in the country, a tireless preacher, one of the most active of public leaders, where and how, we repeat, has this man found the time to produce this long and scholarly work? The achievement strikes us for all the world as being comparable only to one of the miracles wrought by John Wesley himself!

JOHN HAYNES HOLMES.

Meditations of a Great Christian

MEDITATIONS ON THE HOLY SPIRIT. *By Toyohiko Kagawa. Translated by Charles A. Logan. 167 pp. Nashville, Tennessee: Cokesbury Press. $1.50.*

Three or four years ago it was my good fortune to spend part of an afternoon with Kagawa. It was then I learned his simplicity; simplicity in the Emersonian sense of being great. Kagawa is a great man. Just now when the western world is becoming estranged from Japan, it is good to read this book. Japan can never be thoroughly bad so long as Kagawa is counted one of her sons. This book of meditations is translated by Mr. Logan who taught Kagawa thirty-

five years ago, when, as a boy, he came to his translator's Bible class. Mr. Logan is a great teacher, and this book bears its testimony to the teacher as well as to the pupil. These meditations are not meant to be a systematic theology; they are rather the utterances of a great soul profoundly moved by religious feeling. There is something mystical in Kagawa's interpretation of the Spirit: "The Spirit of truth is not like knowledge that a teacher imparts to his pupils. It is to have the feelings of God, and to see the universe as God sees it. This is a great power." Kagawa, the greatest Christian in Japan, and one of the greatest Christians in the whole world, makes very real in his life and work the incarnation of the Spirit.

CHARLES A. HAWLEY

The Wise Music of Robinson

EDWIN ARLINGTON ROBINSON: A BIOGRAPHY. By *Herman Hagedorn. New York: The Macmillan Company.* $3.00

"If Shakespeare could sing through a thousand mouths, Browning could stammer through a thousand tongues," observes Oscar Wilde, merrily—but the wise music of Robinson (despite his innate and immovable modesty) rang clearly if cryptically through a thousand voices during the tumultuous years 1869-1935, occasionally echoing those thunders of world war, reconstruction, and recession; mostly content to express that train of infinite soul subtleties heralded by Browning:

> Thoughts hardly to be packed
> Into a narrow act,
> Fancies which broke through language and escaped:
> All I could never be,
> All men despised in me—
> That I was worth to God, whose wheel the pitcher shaped.

An intriguing, tantalizing spirit, in fine, whose veiled recesses have frigidly defied all previous attempts at penetration: now, at long last, comes Herman Hagedorn with a full-length biography, colorful, vivid, poetic, authoritative, wherein the mysterious music-maker stands revealed and all his mystic machinations are made manifest. America's greatest poet passes before our eyes in full review: his haunted Maine childhood; his hapless scattergood wandering youth; Harvard years, with first flowering; years of starving, despairing, heartbreaking quest for artistic acclaim (ever reminiscent of *Israfel*), marked by intense inner growth; descent into that eternal valley of shadow whence few literati ever emerge—from which the sturdy hand of Theodore Roosevelt lifted Edwin Arlington Robinson and assured America those resonant yet delicate reverberations of his music forever. It is with that music that we are principally concerned; his life must act, as indeed it did, the instrument of perfection for the immortal strain.

Of all the myriad voices through which, Browningwise, we hear this music, none is so rich and golden with Robinson's own starved, frustrated soul (not even the matchless sonnets or *The Man Against the Sky*) as *Captain Craig,* glorified of Hagedorn above all; and we cannot refrain from quoting a few bars, both as prelude to any reading of the book and (despite the reams of psychological studies poured forth intermittently by the released poet who, like Lamb, seemed to deteriorate appreciably under even relative success) as postlude to our own remarks. We have finished. Who so wishes to plumb the inscrutable depths of Robinson's soul, let him open Hagedorn, with this key:

> Nor are they quite so foreign or far down
> As you may think to see them. What you take
> To be the cursedest mean thing that crawls
> On earth is nearer to you than you know:
> You may not ever crush him but you lose;
> You may not ever shield him but you gain—
> As he, with all his crookedness, gains with you.
> Your preaching and your teaching, your achieving,
> Your lifting up and your discovering,
> Are more than often—more than you have dreamed—
> The world-refracted evidence of what
> Your dream denies. You cannot hide yourselves
> In any multitude or solitude,
> Or mask yourself in any studied guise
> Of hardness or of old humility,
> But soon by some discriminating man—
> Some humorist at large, like Socrates—
> You get yourselves found out.

ROBERT SCHALLER.

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